Intercultural Agility:
Developing Intercultural Competence Across Multiple Contexts

A QEP proposal by
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Introduction

College students, all too often, are ill-prepared for a world where their ability to realize their full potential depends on their ability to navigate sometimes contentious social and intercultural divides. Whether students identify with the majority on their campus or find themselves in a distinct minority, the university has an obligation to help them develop the competencies needed to interact with individuals from other social groups and cultures. This competency will contribute to an inclusive campus culture and, post-graduation, enable alumnae to honor differences and help bridge intercultural divides.

Throughout the Intercultural Agility project, willing participants develop awareness, knowledge, and skills in relating and interacting with individuals belonging to other social or cultural groups. The central idea behind *agility* is the development of the ability to understand, honor, live with, and to lever, as it were, differences across *multiple* cultural contexts.

The proposed Intercultural Agility undergraduate immersion experience is a modular, multi-semester project through which participants develop awareness, knowledge, and skills in relating and interacting with individuals belonging to other social or cultural groups. In a broad sense, the program is designed to empower the intercultural competence of students so that they welcome diversity as an opportunity for growth rather than as an obstacle.

What Is Intercultural Agility and Why Is It Important?

For the purposes of this project, diversity is defined simply as the fact that there are differences between and among individuals, partly due to the social or cultural groups from which individuals come or to which they belong. Intercultural differences can be a source of friction or misunderstanding, and even oppression and discrimination. However, if approached from an inclusive perspective, diversity can be a source of personal and social growth, of mutual enrichment between individuals, and of stable and durable social justice.

Intercultural competence is defined as a set of values, behaviors, dispositions, attitudes, and practices that enable individuals to honor, respect, and take into account the beliefs, values,

Vanderbilt has recognized the need to enhance the sensitivity to cultural differences within its community, as shown by several initiatives taken during the fall 2015 semester:

- Vanderbilt has appointed a Chief Diversity Officer for Equity, Diversity and Inclusion and a university-wide committee for Diversity, Inclusion and Community.
- Individual colleges have appointed administrators for equity, diversity and inclusion.
- The Dean of Students has an Associate Dean of Inclusion Initiatives and Cultural Competence.
- A faculty committee is reviewing intercultural courses.
- The Faculty Senate has made diversity an enduring component of their deliberations.

languages, interpersonal styles, behaviors, and practices of other individuals and groups. Culturally competent individuals are characterized by their commitment to "learning about cultural differences, developing cross-cultural skills, and learning from our mistakes" (Martin & Vaughn, 2007).

The goal of this Intercultural Agility project is to help students become "global citizens." To become a global citizen, competent in regards to diversity and interculturalism, means to be able to perceive, understand, value, and act towards others different than oneself in manners that recognize that the perspectives, behaviors, and practices of individuals coming from other cultural and social groups are meaningful and have a rationality and a logic of their own, hence deserving respect and fair consideration.

To be clear, global citizenship is not defined by geography. Rather, we define global citizens as individuals willing and able to comprehend situations from different points of view, across social boundaries. A competent, interculturally aware global citizen acknowledges that his or her common sense is not the only common sense that exists, just as his or her own moral compass and rationality are not the only ones. She acknowledges that her baseline knowledge —"the sort of things one knows without having to look anything up" (Alcoff 2010, 123)— affects her ability to understand the experiences of others and predisposes us to give more importance to certain things over others. The global citizen also recognizes the role of our sensibility in our relationship with others. Our sensibility —the things we see as well as the things we don't see— is often implicit in behaviors, attitudes, and practices, and includes the relative significance we give to things, and the way this significance features in our practical reasoning and in our value judgments.

Striving to achieve intercultural agility is a dynamic, ongoing, developmental process that requires a long-term commitment. Students will develop global citizenship through establishing relationships with those who are different from them and gaining an understanding of different sensibilities, and also of different rationalities.

This Intercultural Agility QEP proposal reflects the assumption that interculturally competent individuals are characterized by the following intercultural awareness, knowledge, and skills:

1. An awareness of their own attitudes and beliefs and how those attitudes contrast with people who have a different cultural background (Connerley and Pedersen 2005);

2. The specific discursive knowledge about the culture(s) they identify with, the benefits and/or oppressions associated with that culture(s), and the "oppressions, racism, discrimination, and stereotyping" they may have benefited or suffered from (Connerley and Pedersen 2005, 79);

3. The skill to recognize cultural differences, to communicate effectively despite those differences, and to "actively [seek] a nonracist identity" (Connerley and Pedersen 2005, 79);

4. The ability to critically see her own habits and styles of acting and of relating to others, so as to make visible to self implicit, commonsensical ways of behaving that often go

unexamined because they are all too familiar and that may lead to act in ethnocentric, racist, and colonial ways, among others (Shotwell 2011; Alcoff 2010);

5. The capacity of suspending judgment at times, pausing when making judgments about others, making the effort not to let his or her own styles and biases kick in, but instead stopping to think and to be aware before judging, acting, and speaking (Al-Saji 2014);

6. The ability to learn new habits and develop new attitudes; and

7. The capacity to identify and understand other ways of perceiving, conceiving, and valuing situations and problems; and to analyze issues and situations from those other perspectives.

Overview of the Intercultural Agility Project

The Intercultural Agility project understands our cognitive relation to the world and others in a broad sense, so as to include the intellectual, conceptual, and linguistic, as well as the affective and emotional. This also means that the project addresses aspects that are both explicit and subject to conscious attention, and implicit and seem 'commonsensical' in practices and behaviors (Shotwell 2011). The project is structured in modules in order to address these different areas.

We have developed a program proposal with breadth, flexibility, and an activity-based approach that builds over several semesters as the student grows. The focus will be on a wide variety of backgrounds, traditions, and experiences. A global citizen will be able to interact effectively with the changing local and world community, contributing to its values and practices. The program will enable students to be this type of person instead of focusing solely on what makes us different. We must go beyond a space for students merely to learn customs, as this type of knowledge does not equate with understanding.

If we truly hope to increase intercultural competency on campus, we must make our program enticing to students who aren't yet interested in the topic. Students already interested in becoming global citizens will certainly benefit; however, that is not sufficient to have the desired impact on the fabric of the community. Students will want to know, aside from moral reasons, why this is important. We believe that intercultural agility will allow them to move through the world with a better, more informed understanding of the world. This is likely to help them with major life goals such as: to participate in student organizations which are better because they are more diverse, as well to gain admission to better graduate schools, be hired for better jobs, and receive better promotions.

Students will develop as global citizens through :

1. Establishing relationships with those who are different from them,

2. Gaining an understanding of different sensibilities, and

3. Becoming directly involved with those embodying racial, ethnic, religious, socio-economic, nationality, gender, or age differences.

The program will consist of four modules, with variations in how each module may be approached. It will go beyond mere online training to a more involved approach, The program is not designed be quickly covered, for that would render it ineffective. Throughout each module students will gain experience in difficult conversations that will set them up for meaningful engagement and impact throughout college and life. Participants will meet diverse people and they will get to know each other. They will accomplish things together in teams and put what they learn into practice. Since race is a central component of true intercultural competence for United States citizens and for the Vanderbilt community today, the Intercultural Agility project requires a race-focused module for all participants.

Some learning will take place on campus, but the program will also include a variety of diverse neighborhoods and community groups around Nashville. Using the community as a learning environment will demonstrate that all diversity and inclusion experiences do not take place on campus. Indeed, the interaction between the campus and the community, with the campus coming to the community, and vice-versa, will help overcome the barriers based upon ignorance, fear and stereotypes. The format requires that students, faculty and staff have conversations and interactions around difficult topics of diversity, working to overcome fear of those conversations. A powerful experience we propose is to put individuals accustomed to being the majority in a minority setting and vice-versa for those accustomed to being in a minority. This program will also offer a meaningful reflection opportunity for each participant that will drive home the experiences lived and the lessons learned.

The modules explicated below are structured in a manner designed to scaffold the development of the awareness, knowledge, and skills required for intercultural competence. The final deliverable after the completion of all modules would be a shareable creative product, with the nature of the distribution determined by the product scope, content, and format.

The Modules

The program consists of four modules that aim progressively to achieve these goals. In terms of learning outputs, students go progressively through acquisition, construction, integration, and application of intercultural knowledge, awareness, and specific skills.

Module 1 introduces and explores the multiplicity and variety of cultural contexts in the social world. Module 2 and Module 3 provide immersive experiences that are context-specific. Participants must select two different dimensions of diversity (such as race, gender, nationality, LGBTQI dimensions, religious background, etc.) as the foci for Modules 2 and 3 to ensure the experiences contribute to their intercultural agility. At least one of these dimensions must be race. Module 4 is synthetic in nature and asks the students to create a product that reflects what they have experienced and learned throughout the program. As one option for completing Module 4, participants may engage in an additional experience, namely, a Mayfield-type living learning experience, adapted for the goals of intercultural competence.

Module 1
Awareness & Sensibility

We believe that this experience should start as early as possible in order to maximize immersion. The pre- existing framework of the first year experience at Vanderbilt, the Martha Rivers Ingram Commons, in conjunction with the Vanderbilt Visions program, provides an appropriate and sufficient jumping board for the program. Module 1 therefore builds upon the values and the mission of The Commons Experience, which capitalizes on five distinct values, which are, "intellect, community, personal well-being, self-discovery, and cultural celebration." Of singular interest for us is *cultural celebration*, which aims to develop:

1. Awareness and understanding of personal identities, biases, and stereotypes in relation to privilege,

2. A clear and distinct attitude towards non-discrimination, and

3. An ability and confidence to engage their peers in difficult conversations about difficult topics and situations.

We hence propose to utilize the Commons Reading in support of Module 1 (see Appendix for list of supplemental readings). The reading may stand on its own should the student opt out of the immersion experience, as well as maintain its integrity in its independent space within the Vanderbilt Visions program, but it should also be chosen with particular cognizance of its use in and relationship with the Commons Seminar, which takes place in the spring of the first year. This way, participants have a head start on their immersion experience but also benefit from the existing frameworks and can reconfigure their responses to the Commons Reading within the different contexts where it is discussed, as well as cultivate and reevaluate their own personal goals for the program.

Module 1 can then become an extension of The Commons Experience but also an experience uniquely its own within the framework of this immersion. Since these seminars are optional, worth one-credit, have no prerequisites, and generally offer a learning environment which is more relaxed than a typical classroom, and since there is no shortage of instructors who wish to offer them, we propose the allocation of one (or several) of these seminars to the commencement of the immersion experience, whereby a student officially begins the experience in the spring of their first year, giving them a full semester prior to decide whether they wish to be part of the immersion project, and understanding that they may drop out after the Seminar should they choose to discontinue the experience.

Since Commons Seminars are open only to freshmen, we might consider a "catch-up" option for sophomores who decide to become involved with the immersion experience when they come back in the fall.

Module 2
Minority/Majority Immersion: Knowledge and Skill Building

Module 2 builds on the awareness of implicit associations and the resulting sensibilities that inform our interactions with others from Module 1 by asking the students to participate in two comparable experiences, one in which they identify with the majority and one in which they identify with those in the minority. The assigned readings (see Appendix) and reflection exercises are designed to build knowledge. The comparative experiences will provide a skill-building opportunity, but the post-experience dialogue will provide the most meaningful skill building opportunity.

The module would consist of four stages:

1. Create a personal identity inventory by listing privately, but in writing, the four ways in which you self-identify that are most meaningful to you (e.g. race, sexual identity or orientation, etc.).

2. Participate in a compare-and-contrast immersion experience:

    a. select one of the identity categories from step 1

    b. participate in two immersion experiences, one in which you are in the minority for the selected category and one in which you are in the majority

    c. reflect on this in writing by comparing and contrasting it to the minority experience

3. Examples of appropriate immersion opportunities include:

    a. Attend two classes that each attract largely homogenous, but opposite (e.g. virtually all male or all female), student cohorts. These may be Vanderbilt classes or might include a class at another college or university.

    b. Attend two campus events (guest speakers, Vanderbilt student organization events, etc.) deemed relevant for intercultural competence purposes.

    c. Attend two off-campus events that each attract largely homogenous, but opposite audiences. Examples events hosted by the various Chambers of Commerce, political fundraisers, etc.

4. Engage in a discussion with another student in the module who is different from you on at least one dimension you consider central to your identity. The ideal would be to partner with someone who had an immersion experience in the same category you chose. The dialogue should focus on:

    a. What most surprised you about the minority experience in a positive way

    b. What made you each most uncomfortable and how you each handled that discomfort in the specific situation

    c. Advice you would offer one another to reconcile that discomfort going forward

Module 3
Skill Building Through a Community Immersion Experience

Module 3 builds upon the foundation laid in the prior modules to create a longer-term opportunity for the students to build intercultural competence skills. This module allows students to practice the concepts of intercultural competence through a variety of immersion options (see Appendix for examples and resources). These experiences will prepare students for life during and after Vanderbilt by providing meaningful conversations, helping them understand and appreciate unique cultures and recognize differences and commonalities. There are three paths:

1. Tutoring and Mentoring. This path allows students to teach, train, or mentor students or adults over a period of scheduled interactions. Examples could include:

    i. Tutor community members studying for the citizenship exam
    ii. Mentor students to reach an educational goal or coach students to play a sport

2. Volunteer Commitment. This path allows students to participate in individual or group activities that *enrich* the lives of diverse groups through community involvement. Examples could include:

    i. Donate time for residents to help a community-based organization reach a goal
    ii. Design a customer database, logo, website, or marketing campaign

3. Awareness and Advocacy. This path allows students to observe socio-economic, political, and religious issues confronting diverse groups and provides opportunities for advocacy. Examples could include:

    i. Attend a naturalized citizenship ceremony or a diversity festival, and engage in dialogue with the some of the protagonists, as it were, of the event
    ii. Write editorials to support the position of a specific diverse group

Module 4
Final Project or Mayfield Experience

This module aims at processing and synthesizing what the student has experienced, thought, felt, and in general learned, throughout the project. In keeping with the flexibility of the module approach, and the belief that each student starts the process from a unique point and finishes also at a unique point, this module gives students flexibility in choosing the format of this synthesis. Two main options are available: a final project or a Mayfield experience. The Final Project emphasizes looking inward to understand the self-transformation that the previous modules have engendered. The Mayfield Experience emphasizes looking outward, putting what has been learned into practice through day-to-day interaction.

Option 1: Final Project

The student will create a communicative product of his/her choosing: a website, a video, an audio product, a piece of writing, a piece of music or artwork, a collection of poems, or a mixture of these or other alternatives.

This option follows the idea of *autoethnography* or *autobiography* allowing a student to reflect on "the importance of cultural self-awareness, [and] an exploration of the origin of one's own assumptions, prejudice, biases, etc." (van Jaarsveldt 45), as well as the transformation of those assumptions. The point is not to be "objective" but rather to explore and communicate a "patchwork of feelings, experiences, emotions and behaviours that portray a more complete view" of the individual's transformative experience (Wall, 2008:44; quoted by van Jaarsveldt 45).

Whatever the format chosen, the final product will "address" the following questions:

1. Where was I at the beginning of this process in terms of intercultural competence?

2. What has been the most personally challenging aspect of this process?

3. What has been the most significant lesson or discovery of this process?

4. How has the process impacted my relationships with people different from me?

5. How have my ways of perceiving or acting towards others different from me changed?

Students participating in the final project option in a given semester will be split in groups of 6-8. These groups will meet in 3-4 workshops, structured around a deadline. The groups could be divided according to format, and paired with an appropriate advisor. For instance, students opting for an artistic project will be grouped together and paired with a professor or graduate student of a related field. The workshops will be designed only to guide the student, not to evaluate the work at each step.

There are few minimal formal requirements (deadline is met, and other requirements depending on format chosen), and the product is not formally evaluated. The final product will be accompanied by a written document that includes a qualitative self-assessment, to encourage students to employ their metacognitive abilities, that is, to analyze and articulate the development of their explicit ways of thinking, behaving, and judging throughout the process. This exercise assesses the communicative product as a tool to express the experience and, in that sense, as a tool for reflection and growth.

There will be a yearly event in which students will present their final product and all students at different stages of the immersion experience will be invited to attend.

Option 2: Mayfield Experience

Those wishing to engage even further with the intercultural immersive experience may elect to complete their immersion requirement by fulfilling the requirements of the Mayfield Living

Learning Community experience. According to its mission statement, the Mayfield experience "provides opportunities for students to develop an understanding of and appreciation for living in a residential learning community," a true and literal immersion experience embodied in a year-long Mayfield project that capitalizes on students' individual personal projects in order to synthesize a unified capstone. Since the hallmark of Mayfield is the osmosis of learning through the everyday living experience, this option presents a host of opportunities for students to:

1. Choose one another based on particular issues about which they are passionate.

2. Become immersed in a living environment where everyone is ready and willing to capitalize on the vectors of intellectual, cultural, and personal exchange which become apparent within the house.

3. Complete the requirements of the immersion experience with the added benefit of having spent a year living with people that differ from them in gender, religion, politics, socioeconomic background, sexuality, etc, which is in line with the core mission of immersion.

4. Learn through day-to-day experience the points of harmony, difference, and sometimes conflict, and gain greater understanding of others and oneself.

All occupants of a particular Mayfield lodge are to be students participating in Module 4 of the immersion experience. Additionally, the composite profile of the group members should reflect differences along at least three dimensions of identity diversity, such as those reflected in the identity inventories from Module 2. Although there will be no requirement of a final project as described in Option 1 above, participants will be required to keep personal journals describing their experience. This will allow the experience to provide a level of self-reflection and learning. In keeping with the flexible approach of the program, McTyeire International House living environment qualifies as a Mayfield-type experience for our purposes, provided that a few additional requirements, yet to be specified, are met. Expanding Option 2 beyond the Mayfield Lodges may be necessary and desirable to accommodate those interested in it as their Module 4 option.

Reference List

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Al-Saji, A. (2014). A Phenomenology of Hesitation: Interrupting Racializing Habits of Seeing. In E. S. Lee (Ed.), Living alterities: phenomenology, embodiment, and race (pp. 133–172). Albany: State University of New York Press.

Connerley, M. L., & Pedersen, P. B. (2005). *Leadership in a diverse and multicultural environment: Developing awareness, knowledge, and skills.* Sage Publications.

Martin, M., & Vaughn, B. (2007). Cultural competence: The nuts and bolts of diversity and inclusion. *Strategic   Diversity & Inclusion Management, 1*(1), 31-8. Retrieved from http://dtui.com/Magazine/MagArticles/March2007pub/cultural_competence.doc

Shotwell, A. (2011). Knowing otherwise: race, gender, and implicit understanding. University Park, Pa.: Pennsylvania State University Press.

van Jaarsveldt, Deirdre Elizabeth. "Cultural Competence: A Living Theory Of Personal Transformation Within The Context Of Higher Education". PhD. University Of The Free State, Bloemfontein, 2011.

Appendix

Assigned readings for Module I (in addition to Commons Readings):

Harvard's IAT assessment: Students will take this assessment as a tool for building the awareness described above. (This is a free assessment). https://implicit.harvard.edu/implicit/takeatest.html

McIntosh, P. (1988). *White privilege: Unpacking the invisible Knapsack.* Retrieved from https://www.deanza.edu/faculty/lewisjulie/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf

Assigned readings for Module 2:

Ayoko, O. B. (2007). Communication openness, conflict events and reactions to conflict in culturally diverse workgroups. *Cross Cultural Management: An International Journal, 14*(2), 105-124.

Page, S. E. (2007). Making the difference: Applying a logic of diversity. *The Academy of Management Perspectives, 21*(4), 6-20.

Stevens, F. G., Plaut, V. C., & Sanchez-Burks, J. (2008). Unlocking the Benefits of Diversity All-Inclusive Multiculturalism and Positive Organizational Change. *The Journal of Applied Behavioral Science, 44*(1), 116-133.

Tutoring and mentoring resources for Module 3:

- TN Achieves - https://www.tnachieves.org/
- Nashville International Center for Empowerment - http://www.empowernashville.org/

Volunteer resources for Module 3:

- Hands on Nashville - http://www.hon.org/HOC__Volunteer_Opportunity_Search_
- Page?dstnc=0&k=&p=Se&z=37203
- Organizations Internal to Vanderbilt: https://webapp.mis.vanderbilt.edu/studioabroad/_customtags/ct_FileRetrieve.cfm?File_ID=13168

Awareness and advocacy resources for Module 3:

- Nashville events/associations - http://www.visitmusiccity.com/psda/presskit/kitmulticultural
- Vanderbilt Office of LGBTQI - http://www.vanderbilt.edu/lgbtqi/resources/nashville-resources
- Tennessee Disability Coalition - http://www.tndisability.org/

PROPOSED QEP PROGRAM LOGIC MODEL

Vanderbilt Quality Enhancement Plan (VU QEP to begin in 2017)

Intercultural Agility: Developing Intercultural Competence Across Multiple Contexts

CONTEXT:

Vanderbilt's QEP is intended to respond to what we believe is a significant need to enhance our students' knowledge and competencies around multicultural realities and how they inform epistemologies and ways of being. We seek to produce measurable results across both the CAS Standards for *student learning and development outcomes/domains* (knowledge acquisition, construction, integration and application; cognitive complexity, intrapersonal development; interpersonal competence; humanitarian and civic engagement; and practical competence) and Connerley's (2004) *components of cultural competence* (awareness, knowledge and skills).

	INPUTS		LEARNING OUTCOMES		
INPUT DOMAINS	**Activities**	**Participants**	**Measureable Outputs**	**Enduring Learning Outcomes**	
1) Faculty Time and Effort **2)** Student Time and Effort **3)** Staff Time and Effort **4)** University Financial Resources **5)** Research on Cultural Competence Training **6)** Program Development	**– MODULE 1 PROGRAM: Awareness & Sensibility of Identities, Biases and Social Position** _____ **– MODULE 2 PROGRAM: Minority Majority Immersion – Knowledge and Skill Building**	**–** First Year Students; Faculty VUCeptors; Commons Seminar Faculty, Faculty Heads of House, Residential Life Staff, Dean of Students Staff, etc. _____ **–** Open to all VU Undergraduates; Faculty & Residential Life Staff, Dean of Students Staff, etc.	*Knowledge Acquisition:* **1)** Awareness and understanding of: personal identities, biases, and stereotypes in relation to privilege **2)** A healthy attitude towards nondiscrimination **3)** An ability and confidence to engage their peers in difficult conversations about difficult concepts _____ *Knowledge Construction:* **1)** Develop the skill to: (a) recognize cultural differences as potential sources of biased judgments, and (b) modify behavior accordingly	**1)** Develop awareness of implicit associations and sensibilities **2)** Develop global and cultural competencies **3)** Contribute to the creation of an inclusive community that embraces and celebrates people of all backgrounds and experiences. _____ **1)** Establish a sense of one's self-identity and how that impacts their world view	

INPUT DOMAINS	INPUTS		LEARNING OUTCOMES		
	Activities	**Participants**	**Measureable Outputs**	**Enduring Learning Outcomes**	
7) Program Execution **8)** Program Assessment **9)** Coordination of Multicultural Activities **10)** Outreach to Campus Stakeholders	**M2 Cont'd** _____ **- MODULE 3 PROGRAMS: Skill Building Through a Community Immersion Experience** _____ **- MODULE 4 PROGRAMS: Final Project or Mayfield Option**	**M2 Cont'd** _____ **-** Open to all VU Undergraduates; Faculty & Residential Life Staff, etc. _____ **-** Open to all VU Undergraduates; Faculty & Residential Life Staff, etc.	**2)** Acquire first-hand knowledge about the way in which implicit associations fuel stereotypes, oppressions, and racism, which collectively result in discrimination **3)** Students will demonstrate ability to critically think about her own attitudes, dispositions, and emotions _____ _Knowledge Integration:_ **1)** Students will recognize their own capacity to create new understandings from learning activities and dialogue with others, and to direct self-knowledge towards purposeful self-change. **2)** Students will integrate self-knowledge, knowledge of other social contexts, and knowledge of intercultural interpersonal dynamics and adapt current behavior and attitudes accordingly. _____ _Knowledge Application:_ **1)** Students will recognize their own capacity to create new understandings from learning activities and dialogue with others **2)** Students will demonstrate their understanding of and ability to analyze the interconnectedness of domestic and international societies.	**2)** Construct the new knowledge of one's self-identity to construct new understandings of the relationship between self and societies. _____ **1)** Develop the confidence to meaningfully engage with people of different backgrounds **2)** Enhanced ability to develop new habits for how one approaches novel situations **3)** Increased cognitive complexity related to intercultural consideration _____ **1)** Develop a deeper level of self-knowledge about one's culture and social background **2)** Develop the ability to communicate to self and others the personal journey through the development of diversity and cultural competence knowledge and skills **3)** Develop the ability to think critically about self in the intellectual, behavioral, and emotional dimensions	

ASSUMPTIONS	EXTERNAL FACTORS
1) Students are genuinely interested in engaging issues of diversity and multiculturalism 2) Faculty are willing to meaningfully participate in 3) Vanderbilt makes adequate resources available to create and support quality programs 4) QEP Modules are well designed and well executed 5) The QEP will have a positive overall effect on the VU culture around diversity and multiculturalism	1) The macro-societal environment around issues of diversity and multiculturalism 2) The existing campus climate around issues of diversity and multiculturalism 3) The entrenched biases on all sides around multicultural issues 4) The culture of high achievement and assumptions around meritocracies 5) The existing structures within the University that support or challenge multicultural discourse

EVALUATION PLAN:

The evaluation plan for this QEP will be multi-tiered and have a strong combination of self-reported and non-self-reported data. Consistent with current practices, participation in related Commons/Vanderbilt Visions events will be tracked and a follow up survey administered. University faculty will assess student progress and evaluate both the Seminars and Immersion experiences. A combination of faculty and Residential Education staff will evaluate the Final Project and Mayfield Experience. The Vanderbilt Institutional Research Group (VIRG) will take the lead in developing a plan for analyzing the data. QEP Committee members should take the leading role in determining the specific multicultural learning outcomes evaluation rubrics.